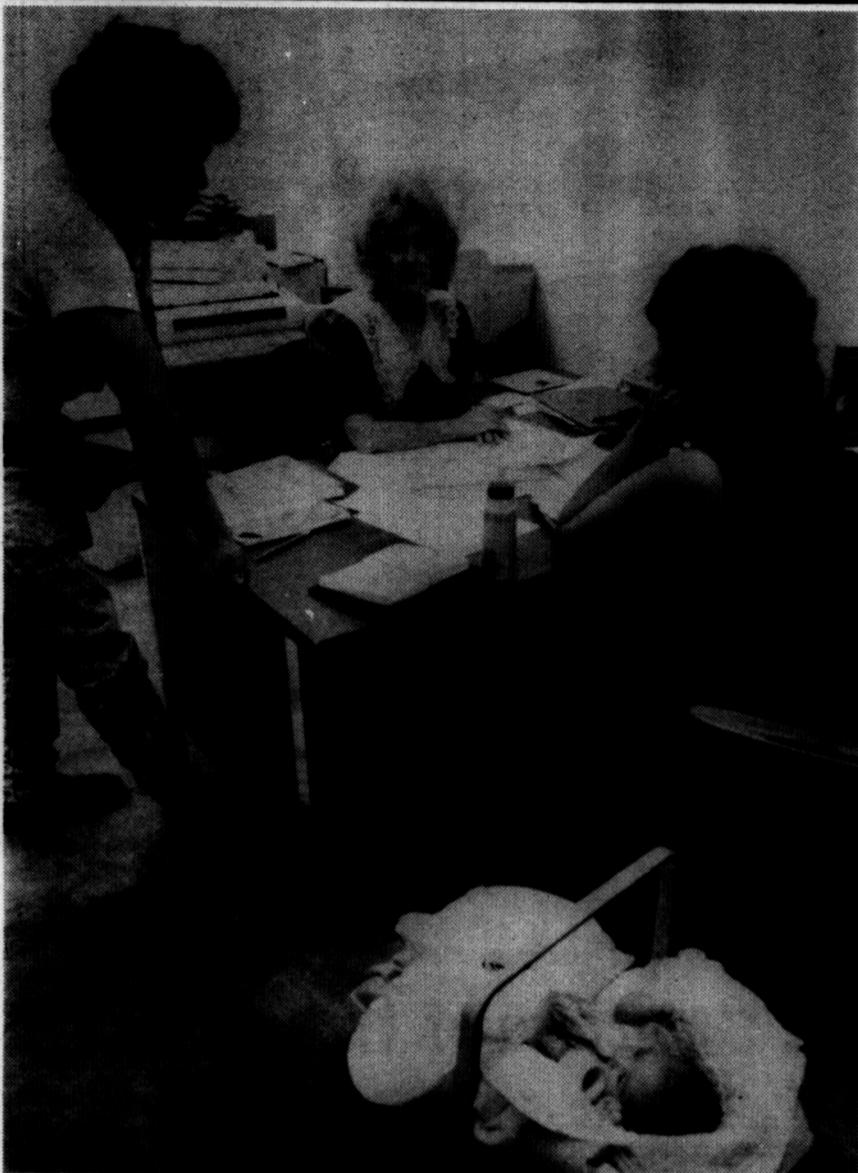


The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, December 8, 1994

Published Since 1877



MINISTRY OF CARING — Meeting the needs of people is one thing the women of Gainesville, Ga., have in common with those of McAlester, Okla. Judy Furlow (center) talks to a couple asking for money to pay their utility bills. As a secretary at First Church of Gainesville, Ga., Furlow is responsible for helping people seeking clothes, food, or financial assistance at the church. Furlow said most of the people who come don't want to ask for help, and she tries to help them feel at ease. First Church's community ministry is funded through designated gifts, not the church budget, said Associate Pastor Bruce Fields. Many people give to the ministry in lieu of flowers at a funeral. To maintain accountability, the church has strict guidelines about how much to give and how often people are helped. (BP photos by Sarah Zimmerman)

Oklahoma holiday bus station ministry is unique to First Church's women

McALESTER, Okla. (BP) — His jacket was tattered and his face could barely be seen beneath the stocking cap pulled low over his ears. But Daniel had a ticket, a full stomach, and a smile on his face as he boarded the bus to Texas.

The young man had hitchhiked to the McAlester, Okla., bus station on an icy Christmas Eve, hungry and without any money. Little did he know that he would be greeted at the crowded facility by women from First Church who were there to minister to the weary travelers the day before Christmas.

The Baptist Women's organization from the church saw to it that Daniel had two sandwiches and coffee, they paid for his bus ticket and gave him a Christmas sack containing homemade cookies, a Scripture card, the plan of salvation, and a small Christmas gift.

Daniel is just one of hundreds of bus travelers who has been ministered to by the Baptist Women's organization.

About 30 women gather at the church the second Thursday of every month to prepare sacks of goodies which they take to the bus station every holiday.

It is a ministry which has blossomed since the day mission-in-action director Wanda Magdalena drove by the bus station and saw men, women with children, and young people waiting for a bus.

"I thought, there is a place for ministry for our Baptist Women," Magdalena recalled.

The women often encounter mothers traveling with no extra clothes for their children and men and women who may need articles

of clothing.

Bus station manager Jo Shepard is a Christian who is pleased to think women from a church would want to meet weary travelers, Magdalena said.

"It is amazing how much you can learn about a person in a short time," Magdalena commented. "People have shared their needs with us and we have prayed with them in a crowded bus station, not even aware of others around us."

A young Oriental man is etched in Lee Collier's memory.

"He looked so lost," recalled Collier. "He thought he was supposed to get off the bus here, and he took my hand and led me to his luggage. I asked the bus driver where he was going and found his destination was Oklahoma City, so I told him to leave his luggage on the bus.

"He spoke very little English, so we communicated mostly by our own made-up sign language," she said. "I gave him a sack and pointed to First Church, which was written on the sack. He said, 'You are good woman.' He didn't want to let go of me because I was security to him in this situation.

"When he finally did board the bus, he sat down on the front seat, then all of a sudden bounded down the steps and hugged me."

Magdalena said she has come to realize how much the bus drivers care for their passengers.

"We always leave a sack in the driver's seat," she related. "At Thanksgiving, one driver stood up facing the passengers and said, 'I remember you ladies did this last year. People, isn't it great these ladies think about us? Thank you.'"



DILIGENT SERVANT — June Dillon, a retired teacher, is one of the many "diligent servants" at First Church, Gainesville, Ga., said Pastor John Lee Taylor. Dillon coordinates the church's clothing closet. In the winter, 15-20 families a week come to the church for clothing. Clothes are also provided to Vietnamese refugees, many of whom move to the area to work on chicken farms.

NIV sweeps bestsellers

For the first time, all 10 positions on the Bible bestsellers list have been captured by one translation — the New International Version (NIV) from Zondervan Publishing House. Since NIV was first published in 1973, nearly 100 million copies have been sold, surpassing the King James Version in popularity in 1986. "We see this as a testimony to our commitment to listen to the needs of people and meet those needs with the truths of God's Word," said Thomas J. Mockabee, Zondervan vice-president. A portion of the purchase price of each Zondervan NIV Bible goes directly to the International Bible Society in Colorado Springs, Colo., which holds the NIV copyright and uses the money for its evangelistic ministries around the world. The NIV/Zondervan Bibles on the list are: (1) The New Student Bible; (2) Women's Devotional Bible; (3) The Adventure Bible; (4) Life Application Bible; (5) The Teen Study Bible; (6) The Quest Study Bible; (7) The NIV Study Bible; (8) Men's Devotional Bible; (9) Couple's Devotional Bible; and (10) Youthwalk Devotional Bible.

Alcohol warning issued

Dangerous new alcohol promotions by the country's major distillers are helping prop up sagging liquor sales in college towns across the U.S., according to a Jackson-based group called Developing Resources and Education in America (DREAM). The group warns potent hard-liquor products with names like Jaegermeister (70-proof), Goldschlager (105-proof), and Rumble Minze (with 151-proof rum) are being peddled in college bars by scantily-clad young women who award prizes to drinkers who consume large numbers of "shots" — undiluted liquor gulped down as quickly as possible. Trendy mixed drinks are also springing up, with names like "Nazis from Hell" (Jaegermeister and Rumble Minze) and "Liquid Cocaine" (Jaegermeister, Rumble Minze, and 151-proof rum). The Commission on Substance Abuse at Colleges and Universities earlier this year issued an alarming report on binge drinking by college students and urged administrators to ban alcohol ads and promotional contributions from campus activities, athletic events, and publications.

Looking Back...

10 years ago

A 38-member special committee is appointed to craft a campaign for a \$40 million endowment to benefit the state convention's three educational institutions and the Baptist Children's Village.

20 years ago

Former Mississippi pastor Landrum P. Leavell is elected president of New Orleans Seminary, replacing Mississippian Grady C. Cothen who resigned to become president of the Baptist Sunday School Board in Nashville.

50 years ago

After a stirring plea from layman Harry Smallwood of Laurel, messengers to the Mississippi Baptist Convention vote to set aside \$75,000 for the creation of a full-time state Brotherhood Department.

EDITOR'S NOTEBOOK

Thursday, December 8, 1994

Guy Henderson



The ungraying of the SBC

Recently Jim Henry, SBC president, called a meeting of 60 young pastors, age 30-40, to hear their point of view. He wanted to "hear the heartbeat" of these men on the Cooperative Program, state conventions and their future role in the SBC, more ethnic representation, and what our seminaries need to do.

Henry said we "should be heartened when we see the rising tide of younger leadership in our SBC churches." The high hour of the meeting was said to be the intercessory prayer time. We do have some brilliant young pastors across the convention. Some appear more zealous in political matters than in church polity. Thank the Lord for those who are providing such excellent leadership.

Hopefully this interest in "hearing the heartbeat" of others

will not be limited to young pastors. Occasionally a pastor over 50 will have a valid thought. While it is the young men who have the visions, the old men can still dream dreams. It is doubtful that any age group is the repository of all wisdom. Of course, being closer to Medicare than to college aid may shade my opinion.

The old men of Israel were consulted by the new king Rehoboam (1 Kings 12), and he received some good advice. The king then consulted the young men and they advised him to lay a heavier yoke on the people saying, "my little finger shall be thicker than my father's loin." We have some loin-heavy individuals of every age and men of wisdom in every generation. Catering to one specific age group, even if they are computer literate, hardly outweighs the

cumulative wisdom of the ages. Antiquity and wisdom are certainly not synonymous but silver hair and cataracts can still see certain solutions.

Jim Henry has shown he is much too savvy for this. He will be busy consulting church leaders of all ages and continue to provide excellent leadership for the convention. The input which was "excellent," the dialogue which was "honest," and the results which were "helpful," could well enlighten all of us. Is there a copy anywhere?

Admittedly, I'm getting to the age "where the waitress demands up-front money when I order a three-minute egg." Still the centuries have something to say to the hours. It will take all people, of all ages, to make the SBC all that it can be. SBC President Jim Henry has made a beginning.

Resurgent Calvinism renews debate over who has a chance at heaven

LOUISVILLE, Ky. (ABP) — Southern Baptists created a public debate last year by producing estimates of how many Americans are headed for hell, but a greater internal controversy could be forming over how many of those "lost" people even have a chance of going to heaven.

A number of Baptist historians, theologians, and missions leaders see a renewed influence of Calvinist theology among Southern Baptists today. This theology — and particularly its belief that God has preselected only a certain number of sinners to be saved — is alternatively condemned as a looming threat to missions and evangelism and praised as a way for Southern Baptists to return to their historical roots.

Some observers say the issue could produce a split among Southern Baptist conservatives, now in control of the 15 million-member denomination after a long, bruising fight with Baptist moderates. This prediction is based on the idea that most Southern Baptist conservatives hold strongly to the revivalistic notion of free will — that "whoso-

ever will may come" to faith in Jesus Christ — an idea said to be in conflict with strict Calvinism.

But proponents of the new

What is Calvinism, anyway?

"Five-point Calvinism" is theological shorthand for a doctrinal system generally attributed to 16th century theologian John Calvin. These doctrines have been summarized as:

1. TOTAL DEPRAVITY OF ALL PEOPLE

All humans exist in a fallen, sinful state, and cannot save themselves.

2. UNCONDITIONAL ELECTION

Those who are saved are saved only because God has chosen to save them, not because of any merit on their part.

3. LIMITED ATONEMENT

(As opposed to a general atonement) Christ's death on the cross effectively bought salvation for only a limited number of people — the elect — rather than having the potential to save all of humanity.

4. IRRESISTIBLE GRACE

This act of God's grace through Christ is so complete that all the elect will be compelled to profess faith in Jesus Christ.

5. PERSEVERANCE OF THE SAINTS

More commonly known as "once saved, always saved" — a person who receives God's gift of salvation cannot lose it.

Points 1, 2, and 5 find general acceptance among Southern Baptists. To that extent, most Southern Baptists could be classified as three-point Calvinists.

The other two tenets of Calvinism, however — points 3 and 4 — have been the more controversial throughout Bap-

brand of Southern Baptist Calvinism contend their view that God predestines some to salvation does not preclude the need for missions and evangelism.

This debate has surfaced in

recent weeks on the campus of Southern Seminary, Louisville, Ky., where President Albert Mohler is an outspoken Calvinist.

Mohler advocates each of the five points of classic Calvinism, including the idea that God has preselected some people for salvation and others for damnation.

Mohler's position reportedly has drawn criticism from both members of the seminary's faculty and its board of trustees — unlikely allies due to the trustees' desire to turn the seminary in a more conservative direction against the will of the more moderate faculty. The conservative-dominated trustee board hired Mohler last year, praising him as the man to return Southern Baptists' oldest seminary to its conservative roots.

He has begun to do that, mostly under the banner of recovering the true intentions of the seminary's founders. And to his understanding, the seminary's founders were five-point Calvinists.

"Five-point Calvinism" is theological shorthand for a doctrinal



Week of Prayer for Foreign Missions

Dec. 4-11, 1994

Lottie Moon Christmas Offering

National Goal: \$86 million

THE FRAGMENTS

In search of the sacred

Now and then you see a little ray of spiritual hope for America, but then when you reach for bread you receive a stone.

Newsweek magazine (Nov. 28, 1994 issue) admits that Americans have always been a religious people. At age 200 perhaps America is having a mid-life crisis and is now reaching for her religious rabbit foot. All the writers of that particular article are from the East Coast, West Coast, or Chicago.

What is the evidence of this search for the sacred? The general dissatisfaction with materialism, a Bible study group of investors on Wall Street, artists painting more religious themes, and the new age

groups gazing into mystic crystal balls. Moreover, 13% of Americans have sensed the presence of angels and 58% feel the need of spiritual growth. A whopping 60% think a person needs to believe in God in order to experience the sacred.

Indeed man needs to experience the sacred... the sacred God as revealed to us through his Son, Jesus Christ, and recorded in the Bible. It is made plain: man repents and in faith turns his life over to the control of the Heavenly Father. "The Search for the Sacred" at that point is over; now begins the rejoicing in his presence. — GH

system generally attributed to 16th century theologian John Calvin. Again in theological shorthand, these doctrines have been summarized as total depravity of all people, unconditional election, limited atonement, irresistible grace, and perseverance of the saints.

Taken to an extreme, these ideas historically have led Christians to abandon interest in missions and evangelism. Baptists in

America have split over this issue in the past, most notably giving rise to the "hard-shell" Baptists and "primitive" Baptists still found in parts of the country today.

Pioneer English missionary William Carey faced down Calvinist objections to his desire for missionary activity. His opponents argued that if God wanted to (See CALVINISM on page 10)

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Liberia peace talks collapse; missionaries ask for prayer

MONROVIA, Liberia (BP) — An urgent call to prayer for the battered and bloody nation of Liberia has been issued by Southern Baptist missionaries there.

Peace talks between the west African country's warring factions have been suspended indefinitely, according to a Nov. 29 report from the British Broadcasting Corp. The collapse of negotiations dashes slim hopes for peace and raises the

specter of intensified fighting in the country, which has been ravaged by civil war since 1989.

"This is a disappointing and ominous development," said Bradley Brown, one of 11 Foreign Mission Board missionaries still assigned to Liberia.

"The mood here is very somber. Everybody hoped the sides would hammer out a peace agreement because we knew this

was the end of the road. Now we are doing the best we can day by day and waiting on the next word."

The Liberian capital, Monrovia, has been under the control of a west African peacekeeping force since 1990, but rural areas have been torn by fighting between various factions. The war has been marked by large-scale civilian massacres. Nearly half of Liberia's 2.5 million people have

fled to Monrovia or to neighboring Ivory Coast.

Liberia has been more receptive to the gospel over the years than many African nations, said Felix Greer, a Southern Baptist missionary to Liberia now on furlough in Jackson. American blacks who founded the nation constituted a Baptist church on the ship over and Liberian Baptists formed a convention in 1880. Southern Baptists, who had placed

missionaries there in 1846 returned to work alongside Liberian Baptists in 1960. By 1990, 72 Southern Baptist missionaries were assigned to Liberia, and 24 churches reported 1,184 baptisms.

Four years of civil war have driven many pastors and missionaries from the country, however. Currently only 11 Southern Baptist missionaries are assigned to the country, and the number of Baptist churches has been reduced to 226.

Supreme Court upholds child-pornography law

WASHINGTON (ABP) — A federal child-pornography law struck down earlier by a federal appeals court has been upheld by the nation's highest court.

In a 7-2 ruling announced Nov. 29, the U.S. Supreme Court upheld the constitutionality of a 1977 law that criminalizes the distribution or receipt of sexually explicit materials involving minors.

The high court's decision hinged on an interpretation of the law's wording to determine whether the law requires that prosecutors show that defendants charged under the law knew that minors are depicted in sexually explicit videos or publications.

A federal appeals court struck down the law, saying it could be unconstitutionally used to convict defendants who sell sexually explicit videos and publications without knowing they depict minors.

But seven Supreme Court justices, in an opinion written by

Chief Justice William H. Rehnquist, disagreed.

The court majority acknowledged their interpretation was not "the most natural grammatical reading" of the statute but nonetheless concluded that the law should be interpreted as requiring knowledge of involvement by minors.

The high court's decision reinstated the conviction of a California store owner who sold videos featuring sexually explicit scenes involving an underage actress to undercover police.

Justice Antonin Scalia, joined by Justice Clarence Thomas, dissented.

"Today's opinion converts the rule of interpretation into a rule of law, contradicting the plain import of what Congress has specifically prescribed regarding criminal intent," Scalia wrote.

The Clinton administration had asked the court to uphold the law and reinstate the conviction.

SBC CP gifts dip 3% for November; year ahead

NASHVILLE (BP) — Cooperative Program gifts for November fell 3.83% below that month a year ago, according to Morris H. Chapman, president and chief executive officer of the SBC Executive Committee. However, for the year-to-date, receipts were still above the previous year 1.85%.

For November 1994, receipts totaled \$10,571,736 compared to November 1993 of \$10,992,852 or a difference of \$421,116. For the two months of the 1994-95 SBC fiscal year, the totals were \$22,276,134 for this year compared to \$21,872,550 last year.

which is an increase of \$403,583.

Designated gifts for the month surpassed the month for the previous year: \$1,792,440 compared to \$1,764,230 or 1.60%. For the fiscal year-to-date, designated giving is up 14.04% over last year: \$3,758,661 compared to \$3,296,056.

However, the November CP figure fell below the required SBC program allocation budget monthly total of \$11,378,310 or almost 8%. For the year-to-date budget, the two months cumulative receipts are slightly more than 2% below the budget, or \$480,487 under.

Mississippi November gifts to CP rise over '93

Mississippi Baptists gave \$2.1 million through the Cooperative Program in November, according to Bill Causey, executive director-treasurer of the Mississippi Baptist Convention Board, which distributes the offerings.

The November amount, \$2,100,292, was \$242,378 more than that given during November

of last year.

The 11-month total giving for 1994 is \$20,480,583, which is \$908,603, or 4.64% more than that given in the first 11 months of 1993. Pro rata giving, or the amount needed on a per-month basis to make the \$22,452,000 1994 budget, is only \$100,417, or 4.9% under budget.

THE SECOND FRONT PAGE

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Calif. church raises \$23.5 mil in one weekend for building

LAKE FOREST, Calif. (BP) — Members of Saddleback Valley Community Church, Laguna Hills, Calif., raised \$23.5 million in cash and commitments on one weekend to build a worship center, Sunday School buildings, and a youth center.

"In the most materialistic country in America, you have been part of a miracle of generosity," founding pastor Rick Warren told the Orange County congregation after announcing the results of a special "Time To Build" offering received the weekend of Nov. 19-20.

With an average Sunday attendance of nearly 9,000, Saddleback has attracted national attention as one of the 20 largest churches in America — without owning a building. Worshipers currently meet in four services held in a cavernous tent while four simultaneous Sunday Schools are taught in portable classrooms.

Before moving to its 74-acre site in 1992, the church met in 57 locations during its 15-year history, including high school gyms, recreational buildings, and community centers.

"We've been far more interested in building people, than in building buildings. So we put it off as long as we could," said Warren. "Most churches build too soon, so they end up building too small."

Warren began Saddleback church in his home with one family in 1980, after graduating from Southwestern Seminary and moving to southern California.

The church was recently honored for being the fastest-growing church in the Southern Baptist Convention, according to research by Elmer Towns, dean of Liberty University in Lynchburg, Va.

Church leaders had set a goal of \$9 million for the six-week campaign. But on Nov. 19 and 20 members gave \$2.4 million in cash and pledged to contribute \$21.1 million more over the next three

years. The cash offering is believed to be the largest ever for any church.

Instead of using traditional fund-raising approaches, Warren designed a campaign to teach six character qualities: faith, hope, love, sacrifice, commitment, and generosity. "The total focus was on raising disciples, not raising funds," said associate pastor Tom Holladay. Saddleback intends to make the materials available to other churches.

Hundreds of members wrote letters telling of miracles that occurred when they pledged more than they thought they could afford on faith, only to receive an unexpected promotion or cash windfall. Others told of significant sacrifices.

There was the unemployed woman who committed to give \$1 a week, the family that gave their life savings, the man who sold his television set so he could give an offering, and a wealthy couple who decided to give \$1 million to equal such sacrifices.

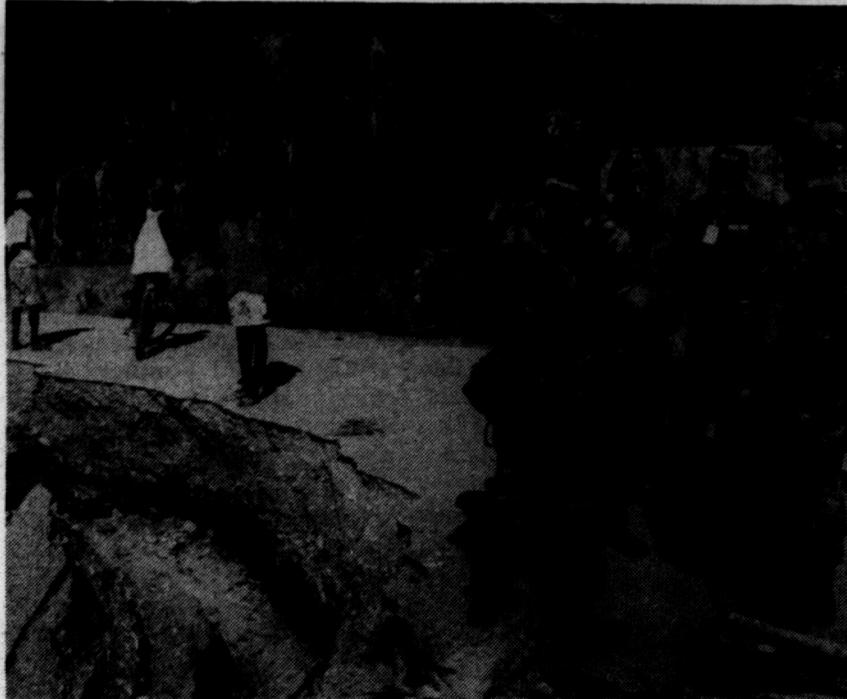
"We gave not out of guilt or pressure, but because our lives have been changed by this church and now we want to help others," member Jerry Duer said.

The ORANGE COUNTY REGISTER contributed to this report.



WCC dedicates new plaza

Mississippians Marjorie and Earl Kelly were present at the Dec. 2 dedication of the Missions Plaza named in their honor on the campus of William Carey College in Hattiesburg. Above the plaza stands the Estelle Willis Tower. The Missions Plaza and Tower were designed to honor Carey College graduates, students, Mississippians, and others who have served or are serving as foreign missionaries. Individual bricks which comprise the plaza bear the names of missionaries. To honor a missionary with an engraved brick, call the college at (601) 582-6192. (See story and photos on page 6.)



SURVEYING DAMAGE — Mickey Caison (second from right), disaster relief director for the Southern Baptist Brotherhood Commission, listens to a U.S. military officer describe Tropical Storm Gordon's damage in Jacmel, Haiti. Caison and several military relief officials are standing on the edge of a highway washed out in flooding caused by Gordon. More than 200 people in the southern port died when the storm blasted Haiti Nov. 13. Caison was already in Haiti leading the first team of Southern Baptist volunteers preparing a feeding project sponsored by Brotherhood and the Foreign Mission Board. Along with other civilian and military relief officials, Caison flew by helicopter from Port-au-Prince, Haiti's capital, to Jacmel to see how Baptists could help. Baptists are negotiating the possibility of supplying a water purification unit for the area. (BP photo by Warren Johnson)

ACTS, FamilyNet, Dino team up on world premier

FORT WORTH (BP) — A televised world premiere featuring Dino Kartsonakis' latest long-form video, "Miracles," will be broadcast on ACTS (the American Christian Television System) and FamilyNet on New Year's Eve at 10 p.m. ET as a special feature on the Family Showcase series.

Deborah Key, vice president of network operations at the Southern Baptist Radio and Television Commission, accompanied Dino and the production team on their recent trip to Israel. "Miracles" has an extremely powerful message through its descriptive

music," Key said.

"The fact that the video was shot in the Holy Land is going to give the film a timeless quality that will never grow old," Key said. "Each song in the 'Miracles' album is very classical in nature. It doesn't have a kind of pop sound that 10 years from now might sound outdated."

"The 'Miracles' album is best enjoyed when you read the lyrics to each song because it helps to visualize the scene taking place," Key said. "The video gives a visual interpretation of the music and this is one reason why the video is so incredibly powerful."

BSSB will suspend Genesis Records in '95

NASHVILLE (BP) — Genesis Records, the recording label formed by the Baptist Sunday School Board in 1993, will be discontinued, effective Jan. 1, 1995, due to budget considerations.

Mark Blankenship, director of the board's music department, announced the decision on Nov. 29, citing "budget constraints for new ventures" as the reason.

He said Genesis, which had signed vocal artists Amy Roth, Brent Lamb, and southern gospel singing group Friends IV, would

have required "three to four years to be a viable production entity."

The print trade music imprint, Genevox Music Group, created by the board in 1986, will continue to produce music products for sale through trade outlets to churches and individuals. Print music, under the imprints of Broadman Press, Van Ness Press, and McKinney Press, is published by Genevox to meet non-curriculum needs of churches, as well as the leisure interests of individuals.

Churches adopt Expanded Annuity Plan

The following churches have adopted the Expanded Annuity Plan since those reported in the Nov. 10 issue of *The Baptist Record*: Lafayette: First, Abbeville; Lamar: Baxerville; and Marion: Edna.

Volunteers build foundation for Haiti feeding project

By Mary E. Speidel

PORT-AU-PRINCE, HAITI (BP) — They worked dawn to dusk inside a walled-in compound, but that didn't insulate Southern Baptist volunteers from Haiti's human suffering.

"If you're sensitive at all, you can see the desperation," said David Lyons, a volunteer from Barbourville, Ky. "I don't think Webster has a word that can really describe it. The poverty here is just astounding."

Lyons, dressed in blue coveralls, had just finished a sweaty day installing electrical wiring at the Baptist Convention of Haiti annex, in Port-au-Prince, Haiti's capital.

He and other volunteers spent 10 days in November helping remodel the building, the base of operations for a Southern Baptist feeding project. The project is part of a Haiti relief effort sponsored by the Foreign Mission Board and Brotherhood Commission. About 200 volunteers are expected to be involved before it's over.

The first of those volunteers — from Kentucky, North Carolina, and Texas — built bunks and tables for future volunteers who will live at the convention annex during the project. They also screened windows, roofed a patio, put in floors, made a gate,

Urgent needs still exist for volunteers in Southern Baptists' relief effort in Haiti, according to officials at the Brotherhood Commission. For more information call the Brotherhood Commission in Memphis toll-free at (800) 280-1891, or (901) 722-3787.

rewired rooms, and built a concrete wall to keep out looters.

Their labors didn't look much like hunger relief work, but will play a big role in feeding hungry Haitians.

"Without our hands, the other hands couldn't work later," said Lyons, retired director of mis-

sions for Kentucky's Lynn Camp and North Concord Associations.

As Lyon talked, some of his fellow volunteers played a game at the table where he sat — a welcome break from their 12-hour work day.

"I've done a lot of hard work before, but I've never worked this hard in any 10 days in my life," confessed volunteer Harold Moore, 68, a retired steel worker from Ashland, Ky.

But he's not complaining. "I feel like God has given me these talents and if I don't use them, I'm not doing what the Bible says," he said.

Moore, like most of the men on the team, is a veteran of disaster relief work through his state Baptist convention's Brotherhood Department. Besides that background, some of the team members have volunteered overseas through the Foreign Mission Board. Volunteers are still needed for Haiti relief effort.

Speidel writes for the Foreign Mission Board.

Covenant award winner Baehr says Hollywood is changing for the better

FORT WORTH (BP) — When one asks Ted Baehr what motivates him, he replies, "God's call, a passion for cleaning up media, and a passion for families and children."

Baehr recently received a "Covenant" award from the SBC Radio and Television Commission. He is founder and CEO of the Atlanta-based, The Christian Film and Television Commission.

He said he grew up in the movie industry as a pagan, but his life was turned upside-down when he came to Christ in 1975.

"Until Christ came into my life, I didn't seriously object to the pornography and violence in movies and television," he said. "Like a lot of people, I considered much of it artistic license."

Baehr's father and mother were actors. His father was a star in western movies who performed under the stage name Bob "Tex" Allen. His father, however, left Hollywood for the New York stage because he didn't like what was happening in the industry.

Baehr does not approach the Hollywood community with condemnation but with the message of Christ.

"My time is dedicated to changing the lives of top Hollywood talent and executives," he said. "The way to change media for the good is to change the lives of those who produce it. And the only way to truly change a person's views is for them to have Christ in their life. They have to be changed from the inside out."

Baehr said the perception of many in Hollywood is the church is trying to bludgeon them.

"A redemptive process has to take place before a person can truly understand," he said. "Christ has to come into his or her life."

Baehr said he is greatly encouraged by what is happening in Hollywood.

"Ten years ago only two family films were produced in Hollywood," he said. "And in 1992 there were six, only three of which measured up to our biblically-based standards. But there was a real breakthrough in 1993 and 1994. In 1994 there were 75 family films produced, and we were able to recommend 32 of them."

A list of recommended films is printed biweekly in *Movieguide*, the official publication of The Christian Film and Television Commission.

"In 1990 we did a survey of films produced in the '80s and found that 81% were PG-13 or R-rated, yet 90% of the top money makers were family films."

His findings surprised some movie makers, Baehr said. Others were appalled or angered by them. No matter what the reaction to his revelation, he thinks there will be tremendous positive changes in Hollywood in the future.

"First, as the population gets older, there will be an even greater movement toward family films," he said. "Teens may want rough, slasher-type movies, but a

recent Gallup Poll shows that 80% of the people over 50 want family films. Until at least 2009, I think the movement will be toward family films. I think there will be a growing moral mood in the country."

"Second, many of the decision makers in Hollywood have children. How movies and television influence their own children is causing many of them to change their attitudes. The third and most important influence is the growth of Christianity in Hollywood. There has been dramatic growth."

Baehr said a 1979 poll of the media elite showed only 7% associated with a church or some form of religion. By 1989 that had grown to 36%, and in 1994 it was 60%.

"There are 60 prime time TV shows," he said, "and 45 to 46 producers for those shows. Nine years ago only one producer of a prime time TV show was a Christian. In 1993, there were 19. And in 1994, there are 21."

Baehr said one of the major problems within the church is that "we love the theology of fear." The major need, he said, is for more grace in the Christian faith.

"I just know that when Christians take a stand, God will move. And one of the stands we should take is to be more active in educating our children about media. We must teach our kids how to use media the right way. We need to be more active in teaching our values, more engaged."

Promise Keepers men's ministry planning Mississippi expansion

By William H. Perkins Jr.

The Promise Keepers men's ministry is experiencing explosive growth around the country and Mississippi is poised to join the movement in a big way, the group's south-central U.S. regional director said Nov. 30 during an organizational meeting at the Baptist Building in Jackson.

Chuck Stecher of Denver, Colo., also keynoted an informal, interdenominational dinner meeting the previous evening in the Baptist Building skyroom. That meeting was hosted by the Discipleship and Family (DFM) Department and the Brotherhood Department of the Mississippi Baptist Convention Board (MBCB).

Stecher explained the mission of Promise Keepers is to provide a Christ-centered ministry dedicated to uniting men through vital relationships to become godly influences in their world.

"There are three basic reasons for this ministry — to create an environment so God can change the hearts of men; reconciliation among denominations and races; and restoration of pastors," he said.

The former U.S. Army Airborne Ranger has a simple philosophy: "Real men go to church."

"Promise Keepers is not for us; it is for our children's chil-

dren. It may be our last chance (to influence those generations)," he pointed out.

Promise Keepers was conceived in March 1990 by University of Colorado head football coach Bill McCartney and his

about the concept, and the initial Promise Keepers gathering in 1991 drew 4,200 men to the University of Colorado basketball arena.

The ministry quickly caught fire over the next two years, culminating in 50,000 men attending the 1993 conference at the university's football stadium.

Interest continued to grow as the ministry expanded nationwide. More than 278,000 men attended seven 1994 conferences around the country, packing huge stadiums like the Hoosier Dome in Indianapolis and Texas Stadium outside Dallas.

Ambitious plans include 12-14 conferences in 1995, with room for 600,000 men.

"Clearly, something unprecedented happens when men from all denominational, ethnic, and cultural backgrounds assemble in the name of Jesus Christ," Promise Keepers President Randy Phillips said recently.

An interdenominational leadership conference for church lay leaders and pastors in Mississippi is being planned for the spring of 1995.

To receive ongoing information about Promise Keepers national activities, request the *Men of Action* newsletter by writing Promise Keepers at P.O. Box 18376, Boulder, CO 80308.

PROMISE
KEEPERS

Seven Promises of a Promise Keeper

Honor Jesus Christ through worship, prayer, and obedience.

Pursue vital relationships with other men to help keep promises.

Practice spiritual, moral, ethical, and sexual purity.

Build strong marriages and families through love, protection, and Biblical values.

Support local church by praying for pastor and giving of time and resources.

Develop meaningful relationships beyond racial and denominational barriers.

Obey Mark 12:30-31 and Matthew 28:19-20.

— edited for length

Thursday, December 8, 1994

BAPTIST RECORD PAGE 5



Chuck Stecher (center), regional director for Promise Keepers, discusses the organization's growth strategy with Robin Nichols (left), consultant in the MBCB Discipleship and Family Ministry Department, and Paul Harrell (right), director of the MBCB Brotherhood Department. (Photo by William H. Perkins Jr.)

Former MBCB employee W.R. Roberts, 84, dies

Wilburn R. Roberts, 84, of Jackson, died of cancer at his home on Dec. 2. He was a member of Calvary Church, Jackson.

Funeral services were held Dec. 4 at Braeland Funeral Home in Jackson. Burial followed at Cedar Lawn Cemetery.

The Mount Olive native was a graduate of the University of Southern Mississippi



and former history teacher in Petal schools and superintendent in the Silver Creek School District.

He served Mississippi Baptists for 35 years — in the Convention Board's Sunday School Department, as Annuity Board secretary, and as Brotherhood secretary. He also managed the Kittiwake and Gulfshore assemblies in Pass Christian.

Roberts is survived by Nellie, his wife of 60 years; a daughter, Kathleen R. Striegler of Darmstadt, Germany; sons Wilburn Jr. of Marietta, Ga., and John of Seattle; and three grandchildren.

Naylor earns service award for work in Bangalore, India

FORT WORTH (BP) — Rebekah Naylor received a community service award from the downtown Rotary Club of Bangalore, India, Dec. 2. As the lone resident Southern Baptist missionary in a nation of over 900 million people, she is a surgeon, hospital administrator, fund-raiser, architect, contractor, and counselor for the Bangalore Baptist Hospital in India.

The president of the downtown Rotary Club recently visited Naylor at the hospital to inform her that she was to be the community service award recipient. He said, "Any American doctor who has been serving in India for 20 years needs to receive a lot of commendation."

The announcement of Naylor's selection for a Rotary Community Service Award came a month and

a half after Southwestern Seminary trustees approved the naming of an endowment program after her. The Rebekah Naylor Chair of Missions will be sustained by earnings from financial gifts, and the principal of it must reach \$1 million to activate the chair to fund research and other academic activity.

The 143-bed Bangalore Baptist Hospital treats almost 7,000 inpatients and 70,000 out-patients annually. Almost 2,000 operations are performed and 1,200 babies are delivered every year.

Almost single-handedly, Naylor raised funds for a \$400,000 private patient wing and the expansion of the pharmacy at Bangalore Baptist Hospital. Her dream of a nursing school facility is close to becoming reality as the hospital nears a fund-raising goal of over \$250,000.

No BR December 29

Because postal regulations require that we publish only 50 issues per year, there will be no Baptist Record published on Dec. 29, 1994.

The following deadlines for the Jan. 5, 1995 issue will be observed:

For advertising, space must be reserved by Dec. 15. Advertising copy should be in The Baptist Record office by Dec. 20.

For news items, copy should be in The Record office by Dec. 21.

For more information, call The Baptist Record at (601) 968-3800 or (800) 743-1651.



CARNEGIE SILVER MEDAL — Rosa Wade (left), widow of the late John Allen Wade Jr. of Winona, recently presented her husband's Carnegie Silver Medal and other documents to Mississippi College (MC) to be displayed in the school's library. John Wade, pastor and 1937 MC graduate, was awarded the hero's medal in 1948 after he rescued a 72-year-old farmer from a well cave-in at Kilmichael. The Wades' sons, Larry of Baton Rouge, La.; Phil of Talladega, Ala.; and Ronald of Kansas City, Mo., were also party to the donation. The Wade Family General Scholarship Fund, in honor of John and Rosa Wade, is supported by the family. (MC photo by Jesse Worley)

Carey College dedicates missions plaza, tower

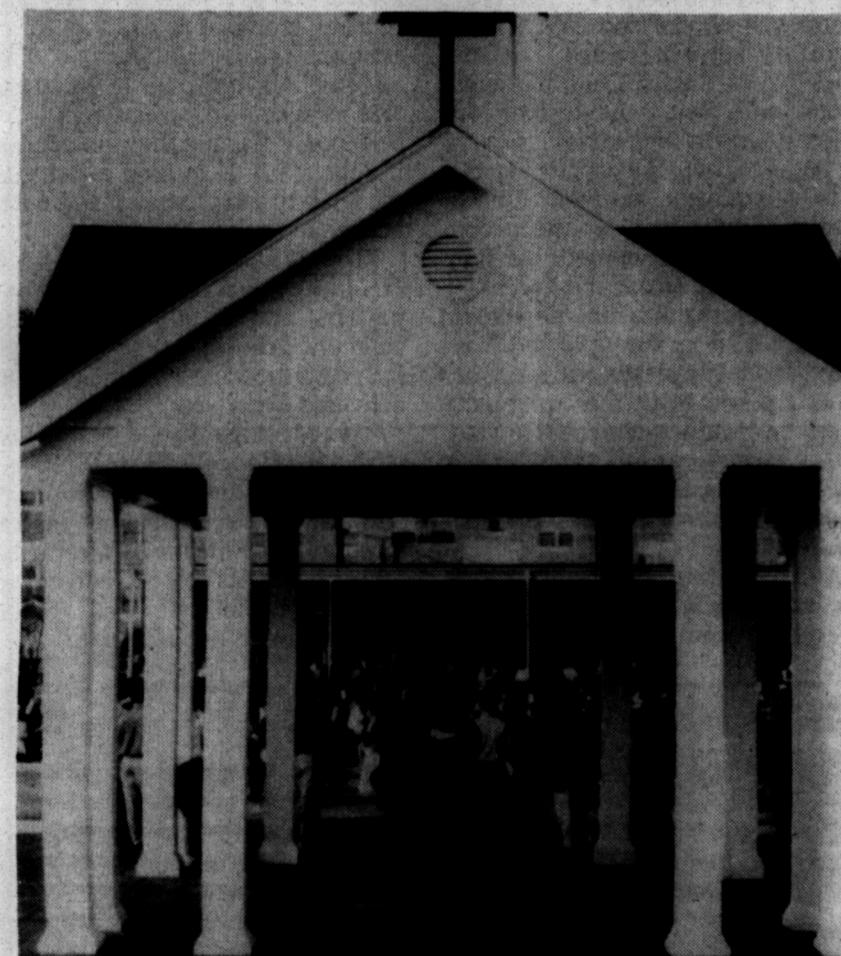
The dedication of the Marjorie and Earl Kelly Missions Plaza and the Estelle Willis Tower was held Dec. 2 on the campus of William Carey College. The Missions Plaza was designed to honor Carey College graduates and other Mississippians who have served as foreign missionaries.

Engraved bricks were placed in the plaza, each identifying a missionary and his or her place of service. There are eight flagpoles surrounding the plaza, and flags of the countries in which Southern Baptist missionaries serve will be displayed

on a rotating basis. In the center of the tower is a bronze sculpture "Genesis" and a cross sits atop it.

James Edwards, Carey College president, recognized all visiting missionaries. Marjorie and Earl Kelly and Joseph D. Fail spoke. Fail serves as a Carey College trustee. Arthur Williams, whose sculptures are in collections in more than 25 states, designed the cross and "Genesis" centerpiece.

Polly Love Morris, retired missionary to China and Thailand, delivered the benediction. She is a 1940 Carey College graduate. —GH



The sculpture beneath the Estelle Willis Tower on the campus of William Carey College is titled "Genesis." The work of Arthur Williams, the piece is made from finished silicone bronze and symbolizes the seed of life rising to a flower.

Transportation ministry co-founded by Mississippian marks 600th help

HOUSTON (BP) — A Southern Baptist group organized to meet a pressing transportation need of furloughing missionaries has assisted its 600th family.

The Macedonian Call Foundation was organized in 1979 to provide automobiles for foreign missionaries on furlough, according to one of the group's founders, Harvey Kneisel of Houston. Missionary Don Phelps became the group's 600th beneficiary when he accepted the keys to a 1981 Oldsmobile 98 at a Nov. 20 ceremony in Houston.

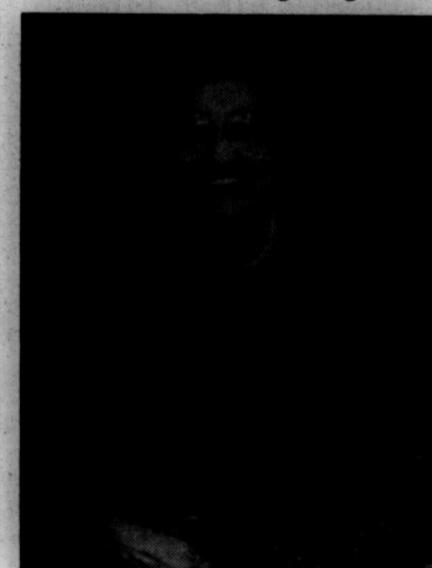
"We thank the Lord for Macedonian Call," said Phelps, who serves with his wife Linda and four daughters as a church planter in the Philippines. "On a short-term basis these cars meet a vital need for furloughing missionaries."

Missionaries in the United States on furlough need dependable transportation for the extensive travel often involved in their speaking schedules, Phelps said. Yet most missionaries can't afford to buy a car and then resell it at a loss a few months later when they return to the field.

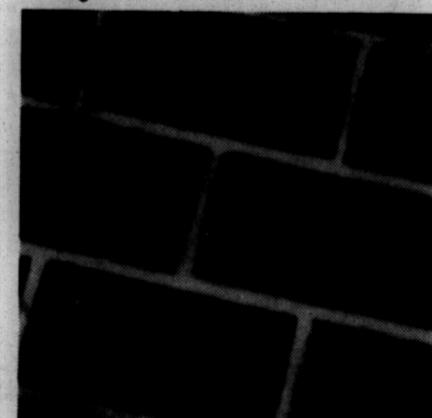
"Macedonian Call takes a lot of worry off the missionary," he said. "The cars help us spread the message about the work the Lord is doing all over the world. It's not only a vehicle for travel, but it's also a vehicle for missions encouragement and support."

The car Phelps received was donated by Jim and Norma Pickett, who for 10 years have been members at First Church, Houston, where Kneisel, the foundation president, is minister of missions.

"I could see how getting a car



Estelle Willis at William Carey College.



Mississippi missionaries' names are inscribed on plaza bricks.

could be a financial burden on a missionary coming back for furlough," said Pickett, a retired petroleum research engineer. "We felt like this was a good service. We're always glad to help missionaries any chance we get."

Kneisel and two friends, Jack Edwards of Tupelo and Lane McCartney of Montgomery, Texas, organized the foundation in 1979 when Kneisel was pastor of Oak Ridge Baptist Church in Houston.

The group receives cars, repairs them, and licenses them before turning them over to missionaries, who are responsible for insuring and maintaining them, said Kneisel, formerly a Foreign Mission Board missionary in Guyana and India.

Missionaries return the cars to the group when they go back to their fields of service. Serviceable cars are reassigned to other furloughing missionaries.

Some of the cars serve several

missionaries before being retired. Kneisel said. One such automobile, a Chevrolet Caprice, was donated with 32,000 miles on the odometer. Five missionaries have used the car, and it is still going strong, he said.

Other vehicles are more valuable for resale, Kneisel said. A doctor donated a one-year-old BMW with 16,000 miles on it. The group sold the BMW and used the proceeds to buy three other cars, which have served several missionaries each. Another car, a 1950 Buick Roadmaster with 21,000 actual miles, sold for enough to buy two other vehicles, Kneisel said.

Macedonian Call Foundation serves a five-state area — Texas, Arkansas, Oklahoma, Louisiana, and New Mexico — Kneisel said. A Baptist Men's group in Georgia operates a similar project under the same name and Kneisel hopes other groups also will adopt the idea.

Keyboard festivals set in 12 locations

Some 1,000 keyboardists are expected to participate in the 1995 Keyboard Festivals scheduled in 12 locations across the state in late January. Deadline for registering for the festivals is Dec. 19.

The festivals, sponsored by the Mississippi Baptist Convention Board's Church Music Department, are designed for keyboardists in grades one through 12. An aim in offering the keyboard events is to assist churches in establishing, enlarging, and improving their music ministries by inspiring and challenging their children and youths to use their musical talent in the ministry of the church.

The schedule for the festivals,

by date and area, is:

Thursday, Jan. 26, 6:30 to 8:30 p.m.: Area 2, First, Tupelo; Area 4, First, Columbus; Area 5, First, Clinton; Area 7, First, McComb; Area 8, First, Hattiesburg.

Friday, Jan. 27, 6:30 to 8:30 p.m.: Area 8, First, Laurel; Area 9, First, Gulfport.

Saturday, Jan. 28, 9:30 a.m. to noon: Area 1, Colonial Hills, Southaven; Area 3, Second, Greenville; Area 5, First, Vicksburg, and Alta Woods, Jackson; Area 6, Poplar Springs Drive, Meridian.

To register or for more information, call Dot Pray, MBCB Church Music Department keyboard consultant, at (601) 968-3800 or (800) 748-1651.

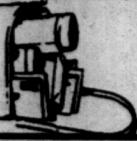
Non-profit postal rates expected to climb Jan. 1

WASHINGTON (ABP) — State Baptist newspapers and other non-profit mailers may need to brace for a double-digit rate hike, perhaps as early as Jan. 1.

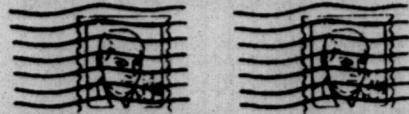
The Postal Rate Commission recommended Nov. 30 that non-profit mailers pay a higher rate than that proposed by the U.S. Postal Service. If that recommendation is approved by the Postal Service governing board

later this month, second-class non-profit publications will face a rate hike of nearly 20%. Second-class publications with less than 10% advertising may see increases in the 23% range.

Brian Hummell, assistant director of the Alliance of Non-profit Mailers, said that while the recommendation is not final he expects the increase to be approved.



Letters to the editor



Spouting propaganda

Editor:

I have not heard anyone who recommended a sponsored prayer. All they want is volunteer prayers. The ACLU and all liberals bring up the sponsored prayer every time this is mentioned as a scare tactic. If the news publishers will get their facts straight, it will make all the difference in the world.

The free trips to the Holy Land that the Israelites give you must be affecting your reporting. The Jews caused Jesus to be crucified. To my knowledge, they have never repented for this. You come back spouting the same propaganda as they do. What are we to think? Do you think there may be a bit of propaganda in their mission? Do you not think it is strange that they only invite editors on this trip? Read the account of the crucifixion in all the Gospels and I believe you will see, especially John 19:7. (Espy got fired for this.)

Miley Craft
Jackson

All free and faithful

Editor:

The autumn (meetings of) state Baptist conventions are history, and several things happened which compel us as Mississippi Baptists to evaluate ourselves. Both Texas and North Carolina voted to allow churches who give to other cooperating mission groups, such as the Cooperative Baptist Fellowship, to count those contributions as cooperative giving. Of interest, vocal minorities in both states loudly opposed the

decisions as being "divisive" and a product of "dictatorial leadership" in the state convention.

Texas and North Carolina join other states who have discovered that within the Southern Baptist family, there is "more than one way to skin a Baptist cat." Like it or not, we are a diversified people with ample room for the Foreign Mission Board, Home Mission Board, and Cooperative Baptist Fellowship to all exist (and even work together) for the spread of the gospel throughout the world. The statistics are conclusive, churches that designate a portion of their funds to CBF also give high percentages of their budgets to the CP. So why would any state deny gifts to the CBF as a portion of cooperative missions giving? Why is Mississippi lagging behind in addressing this issue?

The answer lies in the political climate of our state as a whole. With passion, we resist change of any kind. Tradition sometimes stands in the way of truth. "We've never done it that way before." If we just take the ostrich approach, maybe all the controversy will be over soon. Meanwhile, the CBF mission movement continues to thrive and gain recognition among large state conventions with virtually no help from Mississippi Baptists.

The saddest part is that the CBF movement more closely represents what it means to be a free and faithful Mississippi Baptist than the fundamentalist-controlled SBC Executive Committee which currently makes the decisions on our CP giving. You can't be more Baptist than Keith Parks and Car-

olyn Weatherford Crumpler! Yet, the majority of Mississippi laity are being led to believe the CBF is a left-wing, clandestine, liberal organization that does not believe the Bible and wants women pastors in every pulpit.

Will Mississippi Baptists awaken to the burgeoning missions efforts of CBF as have our larger sister states? The answer lies both in the pulpits and the pews. The laity must demand accountability for their giving. Every church should have the right to a denominational relations committee who prayerfully studies how God would have them relate to the larger world of Baptists. Pastors must tell their congregations the truth of what it means to be Baptist and educate them to what has happened to the SBC under fundamentalist domination. And finally, state convention leadership must be willing to address these issues openly and allow all Mississippi Baptists to be part of the decision-making process in respect to our missions position in the Southern Baptist family.

John J. McGraw
Laurel

Reverence pastors

Editor:

I am responding to the statement listed under "Quips and Quotes" in the Nov. 10 issue of *The Baptist Record* stated as follows: "... And another man implied that the fewer preachers on the trustee boards, the greater the wisdom."

First Thessalonians 5:12-14

states: "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. And be at peace among yourselves. Now we exhort you brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men" (KJV).

True pastors are spiritual shepherds who are responsible to care for the sheep of Christ's flock. These true pastors should be recognized and revered as they seek to fulfill their ministry. It is not a question of simply approving their personality, but is a question of recognizing that God has entrusted to them the ministry of teaching, preaching, and exhorting their flock.

The gospel as a mystery shows us the reason why carnal men bungle badly when they meddle

with matters of Christianity. Those who speak in worldly affairs with wisdom, giving solid answers, are found to speak like newborns drinking milk in the truths of the gospel.

Those who have some brain-knowledge of the Scriptures show their state of unlearnedness in spiritual things. They do not know how to spiritually pray, hear the Word, or meditate on what they have heard. Only those with new hearts, in whom all things have become new, can comprehend and put into practice the mysteries revealed in the gospel.

True called-out ministers are not to denounce wrath with wrath or disparaging remarks with disparaging remarks but in a manner to convince people that ministers, in Christian love, do not want to be an accessory to their ruin by remaining silent.

Bennett Blanton
Houston

LifeAnswers

Ron Mumbover, Ed.D.
Minister of Counseling
First Church, Jackson

people every week. — Betty Owens, Hamilton, Miss.

I can't believe I didn't tell her, either. Alateen and Al-anon are excellent organizations. Below are some of the 20 questions Alateen uses to help a person decide whether Alateen is for them:

— Do you have a parent, close friend, or relative whose drinking upsets you?

— Do you cover up your real feelings by pretending you don't care?

— Does it seem as though every holiday is spoiled because of drinking?

— Do you tell lies to cover up for someone else's drinking or what's happening in your home?

— Do you stay out of the house as much as possible because you hate it there?

— Are you afraid to upset someone for fear it will set off a drinking bout?

— Do you feel nobody really loves you or cares what happens to you?

— Are you afraid or embarrassed to bring your friends home?

— Do you think the drinker's behavior is caused by you, other members of your family, friends, or rotten breaks in life?

— Do you make threats such as "If you don't stop drinking, fighting, etc., I'll run away"?

If you answered "yes" to some of these questions or simply want more information, contact Alateen at (800) 627-1402.

I couldn't believe you didn't tell the 16-year old girl (with an alcoholic family in *LifeAnswers*, Nov. 17, 1994) about Alateen and Al-anon. Enclosed is a card for you to keep handy, plus a pamphlet. I work with these young

Send your counseling questions to *LifeAnswers* c/o The Baptist Record, P.O. Box 530, Jackson, MS 39205-0530. Please be brief. Name is not required. Remember: in time of crisis, your pastor can make recommendations on your counseling needs.

handel's young MESSIAH

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OF CALVARY BAPTIST CHURCH AND ALTA WOODS BAPTIST CHURCH

SUNDAY, DECEMBER 11, 1994

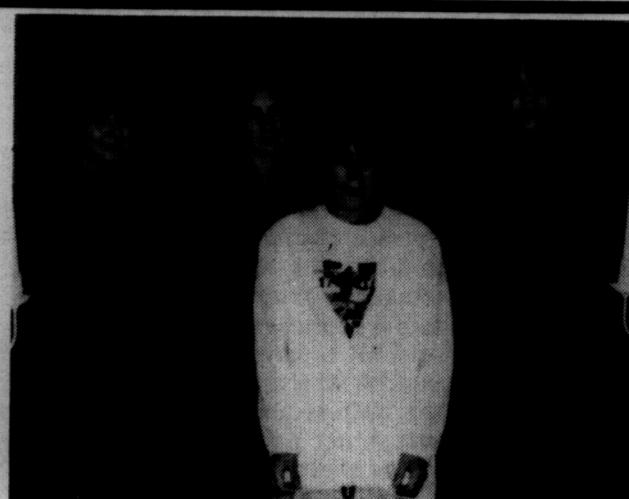
3:00 P.M. CALVARY BAPTIST CHURCH, 1300 WEST CAPITOL STREET

7:00 P.M. ALTA WOODS BAPTIST CHURCH, 168 COLONIAL DRIVE

Just for the Record



Corinth Church, Heidelberg, recently held a GA/Acteens/Baptist Women's banquet. Along with a program during the banquet, the Acteens and GAs received certificates from Ramona Doggett, WMU director, during a candle-lighting ceremony. Among GAs (above, left—left to right) who participated were: Caitie Shehan, Meredith Nickey, Krystal Tanner, Cor-



nelia Frazier, Stacy Myrick, Alison Chapman, Jessica Bell, Kelly Bell, and Brittney Murphy. Their leaders are Vivian Tanner and Sandra Gavin. Acteens who participated included (above, right): Stephanie Cross, Marion Smith, and Jennifer Martenson. Their leader is Lori Herrington.



Trinity Church, Laurel, recently held a recognition service and reception for its GAs. Girls honored during the evening service were: Emily Boutwell, Carrie Clark, Jessica Davis, Candace Jordan, Crystal Jordan, Lyndsie Lyon, and Jennifer Parker. Their leaders are Stacey Thompson and Dolly Weger.

First Church, Ridgeland, will present "An Olde Towne Christmas" on Dec. 10 and 11 at 7 p.m. For more information, call the church at (601) 856-6139.

Colonial Heights Church, Jackson, will present the Christmas pageant "Gloria! Night of Nights," combining choir, orchestra, and dramatic performance, Dec. 10-12 at 7 p.m. Call (601) 956-5000 for more information.

Castlewoods Church, Brandon, will host the reservoir Promise Keepers on Dec. 10, 8-10 a.m., which will include a free breakfast. Make reservations by Dec. 6 by calling 992-9977.

The Christian Life Commission will sponsor its



Hollywood Church, Sledge, recently held a men's cake bake. Pictured, from left, are Jody Hall, best tasting cake; Lucius Marion, interim pastor; Jean Hall, ugliest cake; and Pee Wee (Billy) Robertson, prettiest cake.

National Seminar Feb. 27-March 1 at Southeastern Seminary, Wake Forest, N.C. The theme is "War of the Worlds: World Views and the Struggle for the Nation's Soul." For details, call (615) 244-2495.

All music ministers and students are invited to the 19th annual "Church Music Symposium" to be held Jan. 9-12 at New Orleans Seminary. For more information, contact the Division of Church Music Ministries, New Orleans Baptist Theological Seminary, 3939 Gentilly Blvd., New Orleans, LA 70126-4858; or call (504) 282-4455, ext. 3226.

Carterville Church, Petal, will begin a facilities renovation and construction project in January 1995. The congregation plans to build additional children's education facilities and install an elevator in the existing education facilities. Estimated costs for the projects will total \$42,000.

Mississippi College has been featured in a full-page profile in the newly-released fourth edition of Peterson's **Choose a Christian College**. The guide profiles schools' application deadlines, tuition and fees, academic programs, financial aid information, athletic opportunities, and contacts. The guide is available at bookstores or by calling (800) 338-3282.

Walnut Grove Church, Leake Association, recently completed two significant offerings collections. The church exceeded its \$450 goal for the Margaret Lackey Offering for State Missions by \$48. Using "rice bowl" banks, it also collected \$835 for world hunger relief during the denominational emphasis for the same cause.

Alaska's Chugach Association, in its recent meeting, passed a resolution expressing appreciation for Ed and Ardith Lacy. The Lacs, members of Eastside Church, Pearl, served 10 months as Mission Service Corps volunteer managers of the association's youth camp.

She found healing after 3 abortions

KANSAS CITY, Mo. (BP) — Rhonda Toler married at age 20 — three years after her third abortion. She remembers her life at that time was like "living in hell."

She struggled with drug and alcohol abuse, as well as an eating disorder.

Trying to forget the past and start a fresh life with her husband David, Toler now wanted to become pregnant. She pinned her hopes for happiness on being a good mother, but she battled recurring bouts of depression as years slipped by and she found out she now was infertile.

Toler became a workaholic, putting in 60-80 hours per week on the job trying to keep her mind occupied.

Overwhelmed with guilt and grief, she didn't care whether she lived or died. She felt she was not really living, but merely functioning — "like a robot."

Finally, she became pregnant but lost the baby due to a miscarriage.

Two months later, Toler said, "The Lord worked a miracle in our lives. He gave us a 5-week-old baby to adopt."

The couple believed the child was the answer to their prayers, but Toler said her "maternal instincts never kicked in."

Through a fog of depression and



Shubuta Church recently received a marker noting its listing on the National Register of Historic Places. The church has celebrated its 138th anniversary as a body, and 100 years in its present building. Linda McInnis (above), church historian, displays the marker, awarded to the church June 24.

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THE TREE BARBER
3924 Lake Catherine Dr., Jackson, MS 39212
Wayne K. Barber, president
"What does it profit a man to gain the whole world and lose his own soul?" — Matt. 16:26

COUPON

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Good 'til Dec. 31, 1994 or during any natural disaster

unhappiness, Toler began attending South Kansas City Church. Joining a women's Bible study group there, she longed to unburden herself to the group.

Slowly, Toler said, she began to feel Jesus' love through the women in the Bible study. She made a profession of faith in Christ and sought God's forgiveness for her past.

Toler felt she had hit rock bottom when she became pregnant again, then lost the baby through a second miscarriage.

One evening, she couldn't sleep and out of desperation she picked up her Bible and read Isaiah 54.

Toler felt as if God were speaking directly to her, urging her to let go of her feelings of grief and shame, to take hold of the love he freely offered her.

When she next attended the women's Bible study, she told them of her abortion experiences, of her recurring depression and feelings of worthlessness, of her difficulty in accepting her adopted son as her own child.

She was overwhelmed as the women responded to her story. "These Christian women just loved on me!" she related. "What Satan meant for evil, God used to bring about something good."

About a year later, she was watching television and saw an interview with Mary Hurd. Hurd was talking about an abortion recovery group soon to be launched by First Calvary Church, Kansas City.

Toler became a member of HOPE, the abortion recovery group sponsored by First Calvary and facilitated by Hurd. There, through discussions with other women experiencing post-abortion syndrome, she found others who could identify with her journey through years of depression, anger, and pain.

"Now I look at my husband and my son, and I see that they are God's gifts of love to me," Toler said.

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FREE SOFTWARE! Proverb-A-Day displays a random scripture reading from the book of Proverbs. Windows and DOS versions. Serious Developments, 1-800-338-3229.

Staff Changes

Scott Shaver has resigned as pastor of Rawls Springs Church, Hattiesburg, and accepted the pastorate of First Church, Natchitoches, La.

Roy Jackson, pastor of Calvary Church, Calhoun County, has accepted the pastorate of Nelson Road Church in Colorado, effective Dec. 13. His new address will be P.O. Box 2411, Longmont, CO 80501.

Henry J. Bennett has announced his retirement from Terry Road Church, Jackson, effective Dec. 11. Bennett has served in Hinds County pastorates for the last 44 years. Sammy J. McDonald has been called as the

church's new pastor, effective Dec. 18. He previously served First, Braxton.

Oliver C. Ladnier has announced his retirement from the pastorate of First Church, Magee, effective Dec. 31. The Pascagoula native will be honored with a reception on Dec. 11 from 2-4 p.m. in the First Church fellowship hall. Ladnier

After his retirement, Ladnier and his wife will live at 4589 Tucker Road, Vicksburg, MS 39180.



World Changers '95 set in Savannah, seeking seniors

MEMPHIS — Since its beginning in 1990, World Changers, sponsored by the Southern Baptist Brotherhood Commission, has provided missions experiences for junior and senior high youths. Painting, roofing, and minor renovation have been the framework for providing a "hands-on" approach to missions education.

In 1995, World Changers is "going gray." During the week of April 22-29, a national work project for senior adults will be held in Savannah, Ga. The week will include work similar to that of

Church growth conferences cancelled

NASHVILLE (BP) — Two Great Commission '95 church growth conferences planned by the Baptist Sunday School Board for Feb. 20-23 and March 20-23, 1995, in San Diego and Atlanta, have been cancelled due to low registration and budget adjustments.

Revival Results

Harrisburg, Tupelo: Nov. 13-20; Jerry Pipes, evangelist; Mickey Henderson, music; 29 baptisms, 21 professions of faith; Forrest Sheffield, pastor.

Alexander Memorial, Hollendale: Nov. 6-9; Ron McLain, Shelbyville, Ky., evangelist; Paul Powell, Columbia, music; 1 profession of faith; Michael R. McLendon, pastor.

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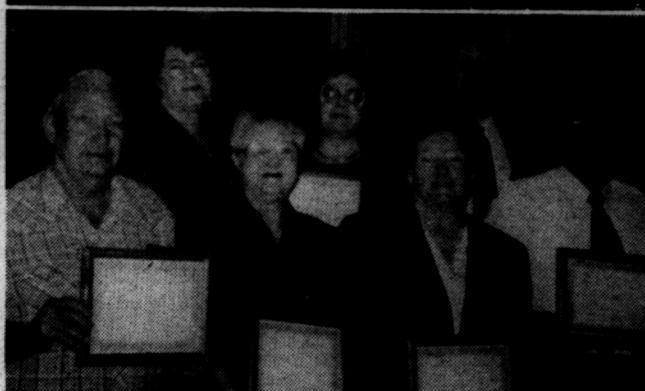


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Thursday, December 8, 1994

BAPTIST RECORD PAGE 9

Names in the News



New Prospect Church, Leake Association, honored the following people for years of service: (from left) Cecil Allen, song leader, 35 years; Edith Miller, pianist, 29 years; Vera Moore, church clerk, 32 years; Kermit Moore, deacon, 37 years; Annette Johnston and Linda King received a plaque for their father, Coyt Sanders, deacon, 37 years. Lynn Harvel is pastor.



New Prospect Church, Iuka, recently ordained Don Clark (center) to the deacon ministry. Danny Davis (left) is a deacon, and Doug Christy (right) is pastor.

in the 6th grade, and Amanda, in the 10th grade. Their address is P.O. Box 110347, Solwezi, Zambia, Africa.

Branch Church, Scott Association, held Pastor Appreciation Day on Nov. 20. James Watts, pastor, was presented a monetary gift at the close of the morning worship service.

Dottie Williamson, former missionary associate/church starter of the Home Mission Board's New Church Starting Department in Hinds-Madison Association, is now working with Gulf Coast and Jackson associations. Her new address is 516 Heatherstone Circle, Ocean Springs, MS 39564.

Counselor says eating disorders affect 25-40% of college women

By Brenda J. Sanders

LIBERTY, Mo. (BP) — Eating disorders such as anorexia nervosa, bulimia, and compulsive overeating are an increasingly recognized hazard on college campuses — including Baptist college campuses — professional counselor Ann Gabrick believes.

Addressing approximately 400 students at William Jewell College, Liberty, Mo., during a recent evening program, Gabrick said, "My guess would be that somewhere between 25-40% of the female students on this campus have some kind of eating disorder."

Gabrick, manager of the eating disorders program at Baptist Medical Center in Kansas City, was invited to speak with students about the topic after she appeared on a segment of television's "Good Morning America."

An expert on disordered eating patterns, Gabrick had been interviewed on a program that highlighted the tragic story of world-class gymnast Christy Henrich,

from Independence, Mo., who died July 26 at age 22 after battling eating disorders for several years.

"One of the main reasons that I began working with people with eating disorders was that I worked on a college campus with what I thought were the best and the brightest students," Gabrick recounted. "They were absolutely the most intelligent, the most fun, the best looking, the 'best of the best.' But they never felt like they were the best of the best; they never felt like they could be good enough."

Gabrick, who has counseled with a number of William Jewell students suffering from eating disorders, said, "What happens here is... you've got the student body that's going to be prone to this drive for perfectionism, and you never feel like you can do enough.... You think, 'If I just can be thin enough and look good enough, then maybe my boyfriend wouldn't break up with me, then maybe I'd have friends, then everything would be fine.'"

What is the key difference between a person who is occasionally worried about her weight and a person who has an eating disorder? An individual with an eating disorder is obsessed, Gabrick said.

Gabrick warned a common misconception is that all people with eating disorders are skeletal in appearance.

"Eating disorders don't have anything to do with how someone looks. Certainly an anorexic may

begin to lose weight and may begin to look very thin.... However,... probably 99% of the people who have these problems look like all of you."

Gabrick warned people who suffer from eating disorders over a period of years and do not seek professional therapy to control their compulsions may experience severe physiological and psychological problems, and they run the risk of an early death.

She encouraged the audience to talk with friends they suspect have eating disorders. "If you are concerned about someone, be supportive, and try to lead this person to get professional help. Don't be critical of them and don't keep their problem a secret."

She concluded, "People can get better, but they have to be willing to get help. You can't beat an eating disorder alone."

Here are some early signs to watch for:

— Obsession with food, weight, or body image.

— Increased social isolation.

— Mood swings from extreme highs to suicidal depression.

— Increased physical exercise (up to several hours a day).

— Frequent excuses for not eating with family or friends.

— Difficulty sleeping.

— Pride in ability not to eat.

— Preoccupation with planning meals for others.

— Lack of self-esteem.

Sanders writes for Midwest Seminary, Kansas City, Mo.

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Hoopin' it up

NASHVILLE — Julius Thompson (left), director of the Mississippi Baptist Convention Board's Church Administration-Pastoral Ministries Department, presented an NBA basketball to Joe Stacker (right), who retires as director of the Baptist Sunday School Board's Pastor-Staff Leadership Department in February 1995. The presentation was made at the annual planning meeting of church administration state leaders in mid-November, as part of the group's recognition of Stacker's 13 years at the board. (BSSB photo by Charles Willis)

Devotional — Thinking problems

By J.C. Hall

While I was listening to my car radio recently, I heard a song that got my attention. It sounded like the singer was saying, "I've got a drinking problem." But as I listened to more, I realized the singer was saying, "I've got a thinking problem." In the song the singer was telling about the many problems and many places he has encountered because of his thinking problem. As I listened, I wondered if this singer got his idea for the song from the Bible. For in the Bible, one reads of many problems which come from a thinking problem.

In Genesis, Adam and Eve had a thinking problem. They thought that things could get better. They thought going beyond God's boundaries would benefit them. In the world today, there are many who have the same thinking problem as Adam and Eve. They think going other places on the Lord's day is better than going to church. People think praying to God without mentioning the name of Jesus will make things better. This thinking problem leads to displeasing God.

The people in Romans 1:23-28 had a thinking problem about who God is. It was their thinking to demean God into images of their own making. A person with this thinking problem will experience many other problems. According to God's Word, the woman who has this thinking problem about God will find herself beginning to lust after other women to do with each other as they would do with a man. The man who has this thinking problem about God will find himself beginning to lust after other men to do with each other as they would with a woman. This thinking problem about who God is has opened the door for many women and men to lust after their own kind.

In the book of Revelation, the Laodicean church also had a thinking problem. They did not think as God thought. They thought they had everything and needed nothing. This thinking problem, according to the Bible, made God sick. Yet, somehow churches of today have this thinking problem. They have come to measure success with the Lord by the amount of material goods they possess. Since the Lord's thinking pattern has not changed, one would conclude that the Lord is also sick with the thinking problems of today's churches.

The person who thinks no one loves him has a thinking problem about the love of God. The person who thinks God will not forgive sin has a thinking problem about the grace of God. These thinking problems will lead a person into a spirit of fear, hopelessness, withdrawal, and disobedience. These thinking problems will keep a person from experiencing joy, peace, and fellowship with God and others.

The country singer was not too far off in his evaluation of his real problem. If people would get their thinking right with God, it would eliminate many problems.

Hall is pastor, Providence Church, Grenada.

Migrant children receive many blessings at Christmas camp

EUSTIS, Fla. (BP) — The crackling bonfire casts an amber haze on young campers. One group sings "Silent Night" in English; another echoes the song in Spanish; others respond in French. The moment is magic. The gift of God's love transcends languages.

Back in their cabins, youngsters quickly prepare for bed, squirming only a little during devotions, anxious for the gifts that are to come next. For some, these small packages will be their only Christmas presents.

In its fourth year, the Christmas camp, held at Lake Yale Assembly near Eustis, Fla., is an expression of love from Florida Baptists to the state's migrant children. This year, 137 children from 14 churches attended.

The children need someone to

show them love, says Felix Ramirez, pastor of La Primera Iglesia Bautista de Mascotte. "No one ever tells them they are special. They are all craving that."

They are youngsters forced to grow up too quickly, children who without guidance will become teenage parents, children who every day are exposed to drugs, violence, alcohol, and sexual abuse.

Pastor's wife Helen Gallegos, who grew up in a migrant family, remembers that she was married when she first washed her hair with "real" shampoo. "A hairbrush of their own is like a million dollars to these children," she says.

The Christmas camp was Gallegos's dream. "Migrant kids go to school, come home, do chores, baby-sit brothers and sisters," she explains. "Then, when they are 12

or 14, they go out to work on the farms. It's important that they go somewhere and do something they've never done before."

"We try to communicate to kids that Christmas is when God gave us the gift of his son," says Brenda Forlines, director of the Florida Convention's Community and Migrant Ministries Department. "The gifts from Florida Baptists are expressions of God's love inside each of us."

The camp is held at Christmas because that's when many of Florida's crops are harvested. From November to March, 88,000 to 150,000 migrants will pass through the state. A growing number of migrants are refugees.

Reprinted from the November-December issue of MISSIONS USA, newsjournal of the Home Mission Board.

CALVINISM

From page 2

save the heathen he certainly didn't need Carey's help. Carey, an English cobbler, rebelled against this "hyper-Calvinism" and began the modern missionary movement in the late 18th century.

But Carey still was a Calvinist, as most modern-day Baptist Calvinists are quick to point out.

"William Carey and others reacted against that, still within the framework of Calvinism," noted Timothy George, dean of the Beeson Divinity School at Samford University. "He simply said the Great Commission is still in effect. It was that stream of Calvinistic Baptist life that most influenced the origins of the Southern Baptist Convention."

Though Calvinists, the SBC's founders were "missionary-minded people," George said. And so were other giants of Baptist heritage, including the famed London preacher Charles Spurgeon, he added.

The greatest evangelists in the history of the church have been Calvinists," George said.

Mohler believes even the Apostle Paul could be classified as a Calvinist. "I firmly believe the Apostle Paul held to these convictions, and he was the greatest missionary in the history of the church," he said.

But other scholars take a different perspective on the issue.

While Carey and other early Baptists were influenced by Calvinism, they were "Calvinists with a difference," said Leon McBeth, Baptist history professor at Southwestern Seminary in Fort Worth. "The way I read the story, Baptists were never doctrinaire Calvinists in the sense that some of the European groups were."

Cal Guy, retired professor of missions at Southwestern Seminary and an outspoken supporter of the SBC's rightward shift, said Baptists have thrived on a mixture of Calvinism and Arminianism, a theology in opposition to Calvinism.

Arminianism is named for the 16th century theologian Jacobus Arminius. "Arminius taught that salvation was meant for all who would believe, or a general atonement, rather than just the elect, or a particular atonement as advocated by John Calvin," Jesse Fletcher explained in his new history of the SBC.

"The Baptist life I've known has always been basically Calvinistic but with enough Arminianism to suit it more to a totally scriptural interpretation," said Guy. "For example, 2 Peter says it is not the will of God for any to perish. I don't see how you can base limited atonement on that."

"The question of election, predestination, and atonement may be the new divisive question among Southern Baptist fundamentalists," added Bill Leonard, a

Baptist historian and chairman of the religion department at Samford University. "In the popular mind, most Southern Baptists do not understand how you can be evangelistic and believe in limited atonement. Calvinists think you can, but most people do not."

For his part, Mohler said there is not and must not be division between Southern Baptist conservatives on this issue. "I do not believe Southern Baptists are going to allow their energies and their commitment to biblical doctrine to be sidetracked in a divisive way," he said.

But while wanting to get along with fellow conservatives, Southern Baptist Calvinists remain firm in their own theological convictions.



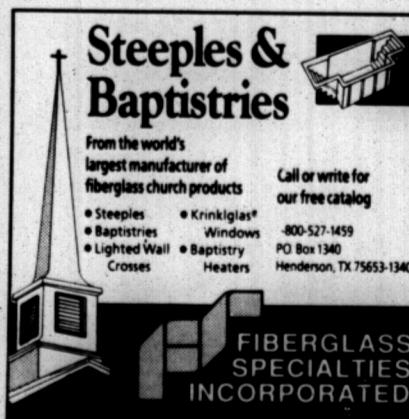
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Uniform Hold on to your faith



By Richard Bradley
Matthew 11

As we have all experienced at one time or another, life can be difficult, filled with trying circumstances which test our faith on almost a daily basis. It is easy to see God when all of the bills are paid and the kids are well and our jobs are secure. What about when things are not going so well? Do we still sense God's presence when death comes for a loved one, or we experience financial difficulties, or we discover our jobs were not so secure as we once thought? Even the most stalwart believer is subject to a certain amount of doubt in times such as these.

John the Baptist was undoubtedly a man of great faith and spiritual strength. Who among us would dare to think of ourselves as his equal in these characteristics. And yet, this very one who declared Jesus to be "the Lamb of God, which taketh away the sin of the world" (John 1:29), also asked Jesus if he was really the Messiah or if the people of God should be looking for someone else. Jesus' answer for this question of doubt is just as important to our faith as it was to John's.

John's question (vv. 2-3). John sent two of his disciples to ask Jesus a very important question having to do with his identity. Why was it suddenly so difficult for John to see the Messianic nature of Jesus' ministry? The view from a dungeon where one is awaiting execution can make for a difficult vision.

The question they asked of Jesus was, however, extremely important. Jesus, are you the one? Are you the one upon whom we can stake all of our hopes and dreams? Either Jesus was or he wasn't, is or isn't. If he is, then the circumstance of our lives will not change that wonderful fact, but we have to know for sure.

We dare not criticize John for his lack of faith. Here was a man whom Jesus said had few equals (Matt. 11:11), and yet he was still just flesh as we are. If he could doubt, perhaps we might also if we are not careful.

The Messiah's proof (vv. 4-6). Jesus wanted John to know that his faith did not have to rest on wishful thinking. He told John's disciples to go back to his prison cell and tell him what they had heard and witnessed. The blind were receiving their sight, those who had previously been lame were walking again, those who had contracted leprosy were being cured, the deaf were hearing sounds with ears that had been deaf, the dead were once again receiving the breath of life, and the gospel was being preached to everyone regardless of their socioeconomic standing (vv. 4-5). Could this work and these words be attributed to anyone other than the Messiah? Of course not!

If we are not careful, doubt generated from difficult circumstances can cause us to "fall away" from Jesus (v. 6). The message of these verses is that we must let our faith stand on the sure foundation of Jesus' words and actions and not on the ever shifting fortunes of our lives. There must be no falling away when life takes a swift and sudden turn for the worse. Even in the most difficult of times, God is still just as real, the power of the Holy Spirit is still just as available, and Jesus is still just as near.

What Jesus said about John the Baptist (vv. 7-15). Jesus told the people that John was definitely a prophet. John may have had momentary doubts about Jesus but Jesus had no doubts about John. John was a prophet to whom no miracles were ever attributed. John's purpose was to prepare the way for the Messiah, to make straight his path into the hearts of the people by calling them to repentance.

Our sinful plight did not take God by surprise. God knows us just as Jesus knew John. John the Baptist was part of God's plan to provide for the redemption of those who were lost in sin and he was willing to play that part. That God put together this intricate plan just for us ought to make us feel pretty special. God was willing to do whatever was necessary in order to bring us back to himself. If it had been necessary to move heaven and earth for us to share in the kingdom of heaven, God would have done this.

When the cares and concerns of life seem to overwhelm us, our faith can stand strong because Jesus is exactly who he claimed to be. Just as Jesus has provided for our salvation, he has also provided for the security of our faith.

Bradley is pastor, Handsboro Church, Gulfport.

Bible Book Trusting Christ alone



By Raymond Kolb
Philippians 3:4

"Rejoice in the Lord" (3:1). Remember that Paul was in prison. Apparently this was near the end of his first imprisonment in Rome. He hoped to be released soon, but recognized the possibility of the death sentence, which many Jews desired for him. Still he rejoiced and wanted his fellow Christians to rejoice. Paul knew the value of repetition in teaching or preaching and said it was no trouble for him "to write the same things to you again" and that it might serve as a safeguard to keep some of them from stumbling or falling.

Warning: Misplaced trust (3:2). Paul uses a threefold warning for emphasis. "Watch out for (beware of) those dogs, watch out for those who do evil, watch out for those mutilators of the flesh" (3:2). Jews often called Gentiles dogs. Paul turns the expression on Judaizers (those who insisted that complete compliance with Jewish law, including circumcision, was necessary to salvation) and calls them dogs. Salvation could never be achieved by being born into a certain family or race, by works, nor by keeping certain rituals or laws. Salvation is for those "who worship by the Spirit of God, who glory in Christ Jesus, and who put no confidence in the flesh" (3:3).

Testimony: Trust in Christ alone (3:7-11). Paul has just stated that if salvation were possible by birth, keeping the law, zeal, or legalistic compliance, he would be at the head of the list. He met all of those conditions (3:4b-6). Since he has come to know Christ Jesus as Lord, all of those things which had seemed so important before are now considered as worthless garbage. They had actually been a hindrance. He has tried to establish his own righteousness by obedience to the law, a common practice for many Jews. That failed. Now, through faith, he has been placed into a right relationship with God. Now that he knows Jesus, he wants to know him better and to go all the way with him. Experience has already taught him that one who follows Jesus closely may have to face some suffering. On the other hand, he is already enjoying some of the results of Jesus' resurrection from the dead. He looks forward to the resurrection when he will be with Jesus.

Aim: Pressing toward the goal (3:12-14). Paul never claimed that he had reached perfection in his Christian life. Though far short of that mark he kept it before himself as a goal. He made progress toward it but never reached it. He understood that Christ Jesus had a purpose in him and had taken hold of him for a very definite reason. He was encouraged by this and determined to "press on to take hold of that for which Christ Jesus took hold of me" (3:12b). With his eyes on that goal he leans forward as a great runner and strains every muscle to finish his race according to God's plan.

In verse 15 Paul includes himself among the "mature" and says that all should have the attitude he has just described. If there are those in Philippi who disagreed with him, he can only leave it up to God to clarify their thinking on the matter. But "let us live up to (march in line without wavering to one side or the other) what we have already attained (the path we have followed thus far)" (3:16). Don't be discouraged. Just keep pressing on.

Need: Moral consistency (3:17-21). Paul now calls on the members of the church at Philippi to be imitators together of him, and perhaps of others who have followed the same principles he has set forth in this letter and practiced in his own life. It is possible that there were some members of the Philippian church, as there are in many churches today, whose lives are a denial of Christian principles as they live sensual lives though claiming superiority to people who show genuine humility as did Paul and many who have followed his example. They think only of earthly things. They are lost. But Paul says, "Our citizenship is in heaven and we eagerly await a Savior from there, the Lord Jesus Christ" (3:20). Paul even cries as he thinks of those insincere people who are "enemies of the cross of Christ" (3:18) and of their eternal destiny. At the same time, he can still rejoice in the thought that our Lord will "transform our lowly bodies so that they will be like his glorious body" (3:21).

Kolb is a retired missionary living in Clinton.

Life and Work What God expects



By Ruth Allen
Micah 6:7

Upon the flyleaf of the Bible which Theodore Roosevelt read daily is written this quotation: "What does the Lord require of you, but to do justly, and to love mercy, and to walk humbly with your God?" (Micah 6:8).

In Matthew 23:23 Jesus spoke these words, "Woe unto you, scribes and Pharisees, hypocrites! for you pay tithe of mint and anise and cumin, and have omitted the weightier things of the law, judgment, mercy, and faith: these things ought you to have done and not to leave the other undone." These verses recorded in Micah and in Matthew clearly define the expectation which God has for his people. God's requirement and his expectation for his people is for them to walk consistently and not spasmodically with their God.

God's case against his people (6:1-3). God vividly and repeatedly revealed himself to his people. The people of God were morally corrupt and spiritually bankrupt. God rebuked his people for failure in three areas of life — judgment, mercy, and faith. There were many self-centered people in Israel and Judah who thought only in terms of their own comfort and satisfaction. They seemed to think the word "justice" was spelled "just us." An old-time preacher often told of a pious deacon who prayed, "Lord, bless me and my wife, my son John and his wife, us four and no more." God's people were very selfish and perverted justice to satisfy their own lusts and desires.

A large segment of God's people exhibited malice rather than mercy. How evident this sin was in the times of the prophet Micah as living conditions were harsh and cruel! Many of the people were poor and lived in virtual poverty. Widows and orphans were especially vulnerable to the schemes of rich and cruel people. Consequently, mercy was a rare commodity in the land of Israel and Judah.

The people of Israel and Judah were also puffed up with pride. In their lives, humility was a totally lacking virtue. There was a deficiency of willingness to practice humility and to serve others in the name of the Lord. God charged his people with failure to respond to his pleas and refusal to repent.

God expressed dissatisfaction with superficial responses (6:6-7). The chosen people of God were religious, but they were not righteous. Many of the people were steeped in idolatrous practices and traditions. Some of the more flagrant engaged in the horrible practices of offering their children to the god Molech. Molech was a pot-bellied Cannanite god. The arms of the idol were folded over his belly to form a cradle. A roaring fire, fueled from the back of the idol, heated the metal until the idol's body was red hot. Children were routinely tossed into the searing arms of this hideous image. God rejected this abominable practice, along with all idolatrous worship, all unmerciful acts, and all social injustice.

God stated his required response (6:8). There is a plot of ground in Canada, one acre in size, where flowers and grasses flourish all year long. The severe and harsh winter weather cannot infringe on this warm, perpetual garden spot. In winter this patch of ground is often surrounded with snow drifts piled up to great heights. The snow which falls upon the acre vanishes almost immediately, and the area is always covered with green grass. What causes this phenomenon? A coal fire, ignited in 1919, continually rages underneath the ground and provides perennial warmth to the one acre site. Likewise, a close relationship with God produces the warmth necessary for God's people to produce an atmosphere of justice for all, a merciful love, and an humble daily walk with God.

What does God require, and what does God expect of all people? God desires all people "to do justly, to love mercy, and to walk humbly with God" (6:8). How shall God's people fulfill this requirement of God? Meeting God's expectation is achieved when God's people remain close to the warmth and love radiating from the heart of God.

Allen lives in Jackson.

capsules

BILLY GRAHAM TO HOLD GLOBAL MISSION: MINNEAPOLIS, Minn. — Evangelist Billy Graham will hold a Global Mission, March 16-18, 1995, that will go out via satellite from a major crusade in San Juan, Puerto Rico, to an estimated 165 countries around the world in 80 languages. "We have never had anything quite like this, when we are able to reach so many millions of people every night," said Graham of what is expected to be the most far-reaching evangelistic outreach in the history of the church. "The technology revolution has shrunk the world to a global village, with instant access to world news networks in even the most remote areas," the evangelist continued. "It is time for the church to utilize this technology to make a worldwide statement that in the midst of chaos, emptiness, and despair, there is hope in the person of Jesus Christ."

TEXAS STATE PAPER EDITOR ANNOUNCES RETIREMENT PLANS: DALLAS (ABP) — Presnall Wood will retire as editor of the *Baptist Standard* at the end of 1995, he announced to the newspaper's board of directors Dec. 2. Wood, editor of the Texas Baptist newspaper since 1977, will be 63 when he steps down. "At the close of 1995 I will be only 16 months away from age 65, which the policy manual of the *Standard* says is the age of normal retirement," Wood said. "For many years I have felt age 63 should be the time for my retirement. It is transition time in Baptist life, and it is time for transition at the *Baptist Standard*."

COLLEGIATE BIBLE STUDY ANNOUNCED: NASHVILLE (BP) — January 1995 will mark a major curriculum change for *The Student* magazine, a Baptist Sunday School Board publication targeted at college students. The new curriculum, which replaces the standard Life and Work Series lessons, will deal with specific issues encountered by college students. The first few months of the new curriculum have been submitted in order to meet publishing deadlines, but staffers will convene a curriculum development group later in 1995 for long-term planning. The January 1995 issue of the magazine will also debut a major redesign, including bolder graphics, more photographs, personal profiles, and a pull-out devotional section.

SUPREME COURT DECLINES TO REVIEW COHABITATION RULING: WASHINGTON, DC. (ABP) — Overruling Justice Clarence Thomas, the U.S. Supreme Court has declined to review an Alaska Supreme Court decision that forced a landlord in that state to go against his religious beliefs in renting a house to an unmarried couple. Alaska has enacted legal bans on "marital status discrimination," but Tom Swanner argued that his religious beliefs against cohabitation were protected under the U.S. Constitution, the Alaska Constitution, and the Religious Freedom Restoration Act (RFRA). The U.S. Supreme Court let stand the Alaska Supreme Court's ruling that the state has compelling interests in enforcing the ban.

MARY APPARITION STIRS BIBLE BELT: CONYERS, Ga. (BP) — From across the county and around the world, 25,000 pilgrims — mostly Catholics — have travelled to a small farm north of Conyers, Ga., to hear what they believe to be the words of the mother of Jesus as spoken through Nancy Fowler. On the 13th of each month, Fowler says she hears Mary and relates what she has heard to thousands gathered outside her house. Many of the pilgrims scramble to fill milk jugs with water from Fowler's well, which they believe has been blessed and turned into holy water. Many in the crowds say Mary has appeared to them. Such events aren't common in the Bible Belt, leading to confusion about the significance of holy apparitions. How should Southern Baptists respond to people who believe the apparitions are valid? "Point out that we don't have to go to anyone else to go directly to Jesus Christ. We have direct access," said William Gordon, an associate in the Southern Baptist Home Mission Board's Interfaith Witness Department and a student of Catholic theology.

Bibliocipher

By Charles Marx
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This week's clue: I Equals E.

Have fun with cryptography and exercise your Bible knowledge. A King James Version Bible verse has been encoded by letter substitution. The same letter is substituted throughout the puzzle. Solve by trial and error. Answer to last week's puzzle: Joshua One: Six.

Baptist Book Stores' Top 10

Baptist Book Stores and Lifeway Christian Stores offer up to 20% or more off best-selling hardbacks, paperbacks, fiction, and music titles every day, with the list of discounted best sellers being updated frequently. Check your local store for the latest discounted best sellers.

Top Ten Best Sellers for January 1995

Hardback

1. **Experiencing God**, by Blackaby and King (Broadman & Holman)
2. **When God Whispers Your Name**, by Max Lucado (Word)
3. **Finishing Touch**, by Charles Swindoll (Word)
4. **When God Doesn't Make Sense**, by James Dobson (Tyndale)
5. **Seven Promises of a Promise Keeper**, by various authors (Focus on the Family)
6. **Bible Promise Book** (Barbour)
7. **Angels**, by Billy Graham (Word)
8. **The Source of My Strength**, by Charles Stanley (Nelson)

9. **In the Hands of the Potter**, by Dale Evans Rogers (Nelson)
10. **My Utmost for His Highest** — updated edition, by Oswald Chambers (Discovery House)

Paperback

1. **Mama, Get the Hammer**, by Barbara Johnson (Word)
2. **Right from Wrong**, by Josh McDowell (Word)
3. **God's Little Instruction Book** (Honor Books)
4. **Stick a Geranium in Your Hat and Be Happy**, by Barbara Johnson (Word)
5. **God Came Near**, by Max Lucado (Multnomah)
6. **No Wonder They Call Him the Savior**, by Max Lucado (Multnomah)
7. **The Bondage Breaker**, by Neil Anderson (Harvest House)
8. **Six Hours One Friday**, by Max Lucado (Multnomah)
9. **Pack Up Your Gloomies in a Great Big Box**, by Barbara Johnson (Word)
10. **Victory Over the Darkness**, by Neil Anderson (Regal)

Worship can be multi-sensory, say speakers

NASHVILLE (BP) — A multi-sensory approach to worship makes the experience more meaningful and memorable, conference leaders at a National Drama Festival maintained.

"We experience life through the five senses," said Harold Bryson, preaching consultant for the Baptist Sunday School Board's Pastor-staff Leadership Department. "We cannot just massage the ear or appeal to the eye."

The Lord's Supper and baptism are examples Bryson cited for tying words and visuals together to make worship meaningful and memorable.

Cyndi Grace, drama coordina-

tor for First Church, Clewiston, Fla., concurred, "We are a visual society, so drama ministry puts a visual light on what the Word says. The message in the Bible has been done through drama from its beginning. The Bible is full of drama, and Jesus was the best storyteller in the world."

Bryson said he believes trends in worship indicate drama is assuming a significant role as drama replaces the sermon on some occasions in worship services and as pastors are increasingly using dramatic monologue to portray biblical figures.

"We can have a play as well as a point," he observed.

Bryson said he believes sermons need more pictures, and the use of drama to prepare the congregation for worship means drama can raise a question that is answered in the pastor's sermon.

Just as some churches use media, such as slides, pictures, and other visual aids to augment sermons, drama-augmented sermons can add visual impact to the spoken word.

Grace said she believes Jesus used stories to make his point with "a society that didn't understand."

Later in history, she said, theater began in the church to teach persons who didn't have personal copies of Scripture.

Today, she maintained, drama serves as a non-threatening way to involve the whole person — intellectually, spiritually, physically, and emotionally.

Drama as an imitation of real life and as symbolic of life can cause the worshiper to reflect and to learn.

More than 2,000 people attending the Nov. 11-13 National Drama Festival were urged to have as their purpose bringing people to Jesus rather than calling attention to their performances.

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